

CLASS SIX

This our sixth class on Tawheed and Usool Ath-Thalaathah. We spoke and we left off on the second of the four fundamental principles, the four introductory fundamental principles. The first one is knowledge and that is to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion. The second of the principles is to act on your knowledge and we left off there, let us go take it from there.

ACTING ON KNOWLEDGE

KNOWLEDGE THAT DOES NOT BENEFIT ACTION

The first point that you want to note today and take this as a rule, the main goal for knowledge is that it is means to worship Allah and every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy. Shaatibi said, every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate it is praiseworthy. Keep in mind there is some heart actions, and there is some physical actions.

Some people do not consider actions of the heart acts, but that is in reality an act. Acting upon knowledge could be in the heart, matters of the heart, and it could be physical matters. Imaan is an action of the heart, to believe, and that results from knowledge. For example, what do I get by believing or knowing and learning the Names and Qualities of Allah, Attributes of Allah subhaanahu wa ta'aala? You get plenty of things and among that is an act of the heart, which is true, firm belief and stronger Imaan, Tasdeeq. Of course there is the other aspect of knowledge which is the physical part, we do not got to get into that because everyone knows it. Matters that pertain to Salah, Zakah, Hajj, Wudhu, Tahaarah, those are physical parts. That is the first point.

KNOWLEDGE IS DIFFERENT TO ACTION

Knowledge is totally different than acting. So they are two different things, just because you have knowledge it does not mean you are acting on it. Allah said in the Qur'an:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ... ﴿البقرة: ١٤٦﴾

Those who We given the Scripture to, they know the Prophet sallallahu 'alayhi wa sallam and recognise him just as they would recognise their own sons and kids. Who are those who recognised the Prophet sallallahu 'alayhi wa sallam? Those are the Jews and those are the Christians. So they have knowledge, Allah says clearly they have knowledge but did they act

on it? No. They did not act on it, they had the knowledge but they did not act on it so that shows they are two different things. Some people may have knowledge but they may not act on it, they are two different entities that one must know. Why must you know it? Because if Allah says the Jews had knowledge and the Christians had knowledge, but yet in other verses in the Qur'an reprimanded them severely for not believing, then they had knowledge but they did not act upon it so that is a negative aspect. The bottom line is, knowledge and acting are two separate things and Islam came to be acted upon, not to be saved as text or in your memory base.

KNOWLEDGE WAS SENT TO BE ACTED UPON

Look how the Qur'an mentions that Islam came to be acted upon:

...كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اِبْرَاهِيمَ: ﴿١﴾

A Book we revealed upon to you Muhammad sallallahu 'alayhi wa sallam, why? In order that you lead mankind out of darkness. Why was the Book revealed? To take mankind out of darkness, act.

الرَّ َ كِتَابٌ أَحْكَمْتَ آيَاتُهُ ثُمَّ فَصَّلْتَ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ ﴿١﴾ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ َ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ ﴿٢﴾ هُودَ: ﴿٢﴾

A book with verses that were perfected and explained in detail by Allah the Wise, the well Wise, the well acquainted. Why was this Book revealed, such detail, why? The next verse is:

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ... ﴿٢﴾ هُودَ: ﴿٢﴾

Worship, the act part. That Book was revealed so you can act on it, act how? Worship Allah.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِ ﴿٢٥﴾ ﴿٢٥﴾ الْأَنْبِيَاءَ: ﴿٢٥﴾

We did not send before you oh Muhammad, a Messenger, except that We revealed to him Laa ilaaha illallah, to teach the people Laa ilaaha illallah, look at the end of it, never was

there a Messenger sent, not only Islam, never was there a Messenger but he came with the text:

...فَاعْبُدُونِ

Used the text so they can worship, so they can act on it.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿النساء: ١٠٥﴾

We have sent you oh Muhammad this Book, so you can judge among mankind, why was this Book sent?

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ... ﴿النساء: ١٠٥﴾

So you may judge between men as Allah showed you:

...لِتَحْكُمَ...

So you can judge. That is why the Book was revealed.

Look at the other verse, very similar to this verse:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿الزمر: ٢﴾

First one says:

...لِتَحْكُمَ...

Judge, act upon it by judging among people. This one says:

...فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿الزمر: ٢﴾

So worship Allah by doing the religious deeds that He ordered you to do, sincerely. So it is to act upon it, that is to act upon it.

Every knowledge, like we said in the beginning, that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy.

THE CONSEQUENCES OF NOT ACTING UPON YOUR KNOWLEDGE

Knowledge is like a body, the soul of knowledge is acting on it. Without the soul, knowledge resembles a corpse and if you go and act against what you know, it is possibly like having a cadaver, it is like being a cadaver. That is what the knowledge would be because it is going to be used against you. Maalik Ibn Dinaar said, if an 'Aalim does not apply his knowledge, it drops from his heart like the water falls on a smooth rock. If you ever seen a spring, the light springs or a fountain, water drips, drips, drips; that is how knowledge leaves a person who does not apply it.

How many have knowledge, remind others of Allah, yet they themselves are mindless of it? How many preach fear of Allah yet they are bold and daring with Allah? How many preach to bring people closer to Allah yet they themselves are the furthest from Allah? As a knowledgeable person, always keep in mind, while the general laymen masses get their hands and feet and body parts to testify against them before Allah, you got something more dangerous. Allah in the Qur'an says:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ... ﴿يس: ٦٥﴾

Today We shut their mouth, We sealed shut their mouth, the hands begin to testify against someone, their feet, in that which they did. In another verse Allah says:

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا... ﴿فصلت: ٢١﴾

The person speaks to Allah, I want someone to testify, Allah says would you accept your own body parts? They say yes, so their body parts begin to testify and then they say:

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا... ﴿فصلت: ٢١﴾

Why are you speaking against us, we were trying to protect you.

...قَالُوا أَنْطَقَنَا اللَّهُ... ﴿فصلت: ٢١﴾

Allah made them speak. What is worse for the knowledgeable and Du'aat, you not only have the body parts, you have other evidence to be added to that, which is the Ayah you learn, the Hadith you learn, they come and testify. The Prophet sallallahu 'alayhi wa sallam said in Sahih Muslim:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur'an is going to testify for you or against you. Is that Hadith or Ayah going to testify for you or against you? Is it going to give you intercession, or be a reason for you to go to Hell? Is it going to be a cause of punishment or a cause of torment? Does one not fear those verses, those orders that come down upon you, that you learn, stand before you on the Judgment Day and testify against you? Ibn al-Qayyim Rahimahullah said:

لو نفع العلم بلا عمل لما ذم الله أحبار أهل الكتاب ولو نفع العمل
بلا إخلاص لما ذم الله المنافقين

If knowledge with no application was beneficial, Allah would have not reprimanded the pontiff of the People of the Book. And if action with no sincerity would have helped anyone, Allah would not have dispraised and vilified the hypocrites. Knowledge without application is like a honeycomb without honey. Knowledge is like wealth, what you get out of wealth is what you spend. In wealth, everyone knows, every realistic person knows that, you get out of wealth what you spend. Likewise in knowledge, you only get out of it what you act upon. What use is wealth if you do not spend it and use it? And likewise knowledge.

Az-Zuhri Rahimahullah said, do not accept the saying of a scholar who does not apply what he says and do not accept the saying of one who applies but does not know, that is an ignorant person who may say the truth or do the good stuff sometimes. Knowledge that does not have its fruit and affect in the heart, in actions, is knowledge to be used against you.

ONE SHOULD NOT ABANDON SEEKING KNOWLEDGE DUE TO BEING ACCOUNTABLE FOR HIS KNOWLEDGE

An important matter pertaining to the scenario that we talked about, which is someone is going to say today in his thought, wow, these Halaqaat, Tawheed, are not for me. I am dropping out, I am having second thoughts about coming to the class. It is something people think of, be realistic. If the more I learn, the more it is going to be used against me, let me stop.

So let me tell you. Number one, we previously said there is knowledge that is Fardh 'Ayn. Fardh 'Ayn is you have to know it, every individual. Knowledge, that if you do not know it you are sinned and most of what we talk about, most of what we learn, especially in our Tawheed, the core part of our Tawheed class and the additional stuff we talk about is only

to help you understand core of it. Most of what we talk about it in Tawheed class is stuff that is Fardh 'Ayn upon you to know. Remember what we said, we already talked about it:

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ

Fardh to know these matters. The Ummah has gotten a level of ignorance where most of what they learn today, they think it is extra credit, when in reality it is essential matters they must know and they get sinned for not knowing. So that is one issue you need to know.

Now, let us talk about the extra credit knowledge. You say ok, I will learn, someone will say you know what I am going to study with you and come to class for Tawheed, after the Fardh, the:

يَجِبُ عَلَيْنَا تَعَلُّمُ

After the Fardh, I will drop out. We say, the answer to that, you chose to be a student of 'Ilm. You take time away from your family, many of you memorise, Alhamdulillah Rabbil-'Aalameen, many of you learn, many of you struggle, why? Because you want to be in the peak of Jannah. Correct or not? Correct. So, knowledge is one of the means to take you to the level of the Siddiqueen. Do not be surprised to know that some of the biggest of all scholars discussed the issue of who is better, an 'Aalim or a martyr. Ibn Masood radhiallahu 'anhu, Ibn al-Mubaarak and others, have statements, I do not want to mention them right now. Ibn al-Qayyim Rahimahullah spoke about it in length in his book Miftaah Daaris-Sa'aadah, on who is more knowledgeable, an 'Aalim or a Shaheed. The fact that there is an issue discussed like that, shows you the high level it is for an 'Aalim, how high his level is in Jannah. So it is a high level, of course the maturity of the Ummah, I probably should not discuss it right now. Maybe in the future, because it might spark a debate, the issue on that matter. But just the fact that they discussed the issue, shows you how high ranking an 'Aalim is. Would you want to quit studying because of what some ignorant people say, that if I do not know it is better? That is a wrong rationale.

Number one, it is either Fardh, you have to know most of what we talk about for example in this class is Fardh. Number two, if it is extra credit knowledge, you study it because you want to go to the Firdaws. If one wants to merely study the basics, the core, the Tawheed and the Fardh 'Ayn matters outside Tawheed, then you can get your steps into Heaven, maybe the first level in heaven. But the Prophet sallallahu 'alayhi wa sallam taught us to aim high, to aim to Firdaws. Whoever Allah deprives of knowledge, gets punished with ignorance, that is a punishment. And worse and more severe punishment than that, is one who knowledge comes to him and he turns away from it. And worse than all that, is one who is gifted with knowledge and does not act upon it.

Another point. Not only is this extra credit knowledge to take you to Firdaws, but it is also in this life. In this life, you learn to get the ultimate happiness and blessings in this life. Ibn Taymiyyah, when I spoke about him remember I mentioned quotes, had nothing in this life. The shirt on his back, at times of his life he had the shirt on the back. He used to sleep at times in the Masjid, Masjid al-Amawi, in and out of prison. He used to say words like our hearts pass through stages, if the people in heaven are like this then they are truly blessed. In a life you would presume to be a miserable life, he would say if the people in heaven are living like I am, the happiness I am in, that is such a good life, I look forward for it. You heard words from 'Ulamaa who had nothing in this life, who say whoever does not enter the Heaven of this life, will never enter the Heaven of the life after; like Ibn Taymiyyah Rahimahullah.

Some who said, we are in such a state of happiness that if the kings and leaders were to know about it, they would come and fight us to take it away. What took them to the ultimate happiness when they had nothing? When most of them, if you look at it, in and out of prison, in and out of trials, in and out of problems and situations. The thing you look at it, is they had knowledge and they applied the knowledge they had. It took them to the peak of tranquillity in this life. So, that is how you benefit from this knowledge in this life and then Inshaa Allah it will take you to Firdaws. You cannot say, well since the scrutiny on me is going to be more, let me stop here. You want Firdaws and you want a content happy life in this life, that comes through knowledge.

BEING HIGHER IN KNOWLEDGE MEANS YOU ARE HELD TO A HIGHER STANDARD

You have to keep in mind in application, the higher you are in knowledge, the higher your application must be because you are held to a higher standard by people and more so and more importantly, by Allah. The higher your status is in knowledge, the higher your application needs to be because you are held at a higher status by people and more so and more importantly, by Allah. We do not have a hierarchy where we got church members, then we got a priest, then we got a pope, then we got a spirit, then we got a son and then we got father. We do not have that. In Islam, the hierarchy to the levels of Jannah is knowledge and its application.

Knowledge and its application sets your level, where you will be in Jannah. When you are held at a higher status because of your knowledge and application, then the punishment when doing wrong is more severe.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ

ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

﴿الإسراء﴾

In Surat al-Israa'. Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam, if We did not make you stand firm, you would have nearly inclined to them, a little bit inclined to them. Pay attention, al-Qushayri and ash-Shanqeeti Rahimahullah and others said, the Prophet sallallahu 'alayhi wa sallam did not incline. If, Allah is saying if. What does Allah say? Allah says double the punishment:

...لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ...

Double the punishment in this life and double the punishment in the life after:

...إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ...

And then you are going to find no one to help you against Us. This is talking to the Prophet sallallahu 'alayhi wa sallam. Why, why all this to Your beloved Muhammad sallallahu 'alayhi wa sallam for merely inclining. Double the punishment, the best man to walk on the face of the Earth, the best of all humanity and mankind? Ibn Abbaas radhiyallahu 'anhu says, he would be punished. In talking about this verse, that the Prophet sallallahu 'alayhi wa sallam if he would have inclined, which he did not, but if he would have inclined he would have got double the punishment in this life and double the punishment in the life after. Why are you going Yaa Allah, to punish Your beloved Messenger Muhammad sallallahu 'alayhi wa sallam double had he done something wrong.

An-Nasafi said commenting on this, he said his honour and status is so great, that his punishment if he does anything wrong is more severe. It goes both ways, he gets al-Waseelah in the life after, al-Waseelah is higher than Firdaws. The highest of all places in Heaven, but it is costly.

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

﴿الإسراء: ٧٥﴾

Like Allah tells the wives of the Prophet sallallahu ‘alayhi wa sallam, the mothers, the patient, steadfast women behind our Prophet Muhammad sallallahu ‘alayhi wa sallam. The one the Prophet sallallahu ‘alayhi wa sallam was asked, who do you love the most? Aishah, the wives of the Prophet sallallahu ‘alayhi wa sallam.

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ
ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿الْأَحْزَابُ: ٣٠﴾

Surat al-Ahzaab. Allah says, oh wives of the Prophet, whoever does Faahishah, makes a mistake, the torment of her will be double. But look, the torment of her will be double, why is it that your punishment gets double? Look what Allah says in the next Ayah:

وَمَن يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ ...
﴿الْأَحْزَابُ: ٣١﴾

You are obedient, if you remain obedient to the Prophet Muhammad sallallahu ‘alayhi wa sallam, to Allah, and be righteous in your deeds, We will give her double the rewards. You are wives, you are special, you get double the reward, but you also get double the sins. Allah tells his Prophet sallallahu ‘alayhi wa sallam if you lean towards them, towards the non believers, wrong doers, you get double the punishment in this life and in the life after. He tells the wives of the Prophet Muhammad sallallahu ‘alayhi wa sallam, you get double the punishment.

This comes to the conclusion, you, who is a striving student of knowledge, if you do not act on your knowledge, you are held to a higher standard, your punishment is more than a regular person. You want multiple folds of rewards? You want Firdaws al-‘Alaa? With this knowledge, and acting upon it, there is a price you have a price to pay if you go wrong. You are not like anyone. That is why Allah tells the wives of the Prophet:

...لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ... ﴿الْأَحْزَابُ: ٣٢﴾

You are not like any women. You student of knowledge, you are not like any regular individual. Your honour, your status is great, so the punishment is severe.

Ibn Masood radhiallahu ‘anhu said, the standard for people of the Qur’an, he set standards. He said they must pray at night, they must fast the day, they should be sad in remembering Allah, while others are happy. They must be silent while others are talking in vain, they should not scream and have loud voices, they should be in constant status of Khushoo’. Why

Ibn Masood are you making these high standards to one who is holding the Qur'an? Because you are a special man, you are a Qur'an walking on this earth. You are a carrier of the Qur'an, you are an upholder of the Qur'an, so you are held to a higher standard. Where others can talk in vain, and possibly couldn't be sins, just vain talk that is not really sins; but you are held on a higher standard. That is why the 'Ulamaa of the Salaf were at their peak, because they applied their knowledge in every time of their lives. Day, night, evenings, years, months, weeks; and both internal in their hearts and external. Both in their worship, in dealings with people and in dealing with Allah.

Al-Khateeb al-Baghdaadi wrote a booklet on this whole entire matter, about al-'Ilm wal-'Amal, and Albaani Alhamdulillah went through the Hadith of it. In it he says Jewish people knew, but they did not act upon what they know, and the Christians acted without knowledge; the first are cursed and the second are astray. Ibn Taymiyyah Rahimahullah says, whoever goes astray of this Ummah by ignorance resembles the Christians. And whoever goes astray from the 'Ulamaa of this Ummah by not acting upon their knowledge, they resemble the Jews. Rest assured, the way to house your knowledge in your mind is to apply it. If you have a problem memorising or keeping knowledge in your mind, find some way to apply that knowledge. Inshaa Allah, you will never forget it.

EXAMPLES OF APPLYING KNOWLEDGE

Look how the Salaf took seriously, examples of applying knowledge. Al-Bukhari, Saalim, the grandson of Umar Ibn al-Khattab, Saalim Ibn Abdillah Ibn Umar Ibn al-Khattab radhiallahu 'anhum ajma'een. He said, in the narration of this father, the Prophet sallallahu 'alayhi wa sallam said, glory be to you Abdullah if you pray at night. The prophet sallallahu 'alayhi wa sallam is encouraging him to pray at night. Saalim said, the son of Ibn Umar said, after that my father slept but a little bit, only slept a little bit. Look how they took seriously acting upon knowledge.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam taught Ali and Fatimah radhiallahu 'anhum to say Subhan Allah thirty three, Alhamdulillah, Allahu Akbar thirty three times, when they went asking for a servant. He said say Subhan Allah thirty three, Alhamdulillah, Allahu Akbar thirty three times. Ali said that, commenting on that later in his life, I never left that a single day since the Prophet sallallahu 'alayhi wa sallam told me to do it. Someone asked him, you did not leave that, not even on the days of Sifteen? The bloodshed between Ali and Mu'aawiyah radhiallahu 'anhum. Sifteen was a battle where there were seventy thousand Muslims who died in it, twenty five thousand of his soldiers. He said not even on those hard nights, you did not leave it? He said, not even on those nights. Look how they took acting upon their knowledge seriously.

In Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said, every Muslim who has something to write a will about must write his will and keep it behind his head when he

sleeps. Ibn Umar said, I never slept a night after that without having my will under my head. Abu Umaamah, another example, he said the Prophet sallallahu 'alayhi wa sallam said, in Sunan an-Nasaa'ee, authentic, even though Ibn al-Jawzi and others have considered it weak it is really an authentic Hadith. Whoever recites after every Salah, Ayat al-Kursi, there is nothing to stop him from entering heaven except his death. Meaning if he dies, he is going to Heaven if he did that. Ibn al-Qayyim said, my Shaykh Ibn Taymiyyah never left ever doing that, after Salah.

Abdullah Ibn Umar, take this story about Abdullah Ibn Umar. In Sahih al-Bukhari, the Prophet Muhammad sallallahu 'alayhi wa sallam found out that he was fasting every single day. So the Prophet sallallahu 'alayhi wa sallam suggested three days a month. He said you know, Abdullah Ibn Umar, take three days a month. He said I can do more than that. He said ok, three days a week. He said I can do more than that. He said, well fast one day and break your fast two days. One day, two days, one day, two days. He said I can do more than that. He said, the Prophet sallallahu 'alayhi wa sallam said, then fast the fasting of Dawood, one day yes, one day no. The point, at the end of the narration in Musnad Ahmad, the first one is in Bukhari, but in another narration in Musnad Ahmad he said:

وَلَمَّا كَبُرَ سِنَّهُ كَانَ يَقُولُ : لَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When he got older he said, I wish I took what the Prophet sallallahu 'alayhi wa sallam told me in the beginning. Analyse that statement, I wish I took the easy one of what the Prophet sallallahu 'alayhi wa sallam offered me. I wish I took three days a month, I wish I took three days a week, I wish I took one day fasting two days. Why did he say that? Why did he make that statement? Is this Fardh upon him? No. Why did he not just stop doing extra non obligatory fasting that he was doing? He said, I wish I took what the Prophet sallallahu 'alayhi wa sallam told him when he wanted to make it easier on me, like three days a month. It was no problem had he said I want to quit fasting. I fasted all my life, I got old, let me stop fasting. Nothing is wrong with that. Let me go back from the fasting of Dawood to fasting three days a month. But these were men, when they committed to something that was a Sunnah before a Fardh, they never left it until death. That is why he said that. You see how they acted on their knowledge?

Sufyaan ath-Thawri:

إِنَّمَا يُتَعَلَّمُ الْعِلْمُ لِيُتَّقَى بِهِ اللَّهُ ، وَإِنَّمَا فَضِّلَ الْعِلْمُ عَلَى غَيْرِهِ لِأَنَّهُ يُتَّقَى اللَّهُ بِهِ

Knowledge is meant to be applied for fearing Allah. The purpose of it is fear Allah. And that is why knowledgeable people are held at a higher standard, because they fear Allah more.

Ibn Abbaas said, everyone speaks good, whosever's actions coincide with his knowledge, then he is fortunate. Whosoever's actions do not match his saying, he in reality has rebuked and scolded himself. Maalik narrated in his chain from al-Qaasim Ibn Muhammad, he said I met people who admired application of knowledge more than they would speech and talk. All that is to say, knowledge is means to act upon it. Get that fact and keep it in your mind.

EVIL SCHOLARS

Evil scholars, and this is very important to us. Actually, all this is important to us because I reiterate, we teach to be applied. Knowledge is meant to be applied. So who are evil scholars? Here is a rule ash-Shaatibi Rahimahullah said:

إِنَّ عُلَمَاءَ السُّوءِ هُمُ الَّذِينَ لَا يَعْمَلُونَ بِمَا يَعْلَمُونَ

Evil scholars are those who are dangerous to mankind, they are a disease to mankind, they are those who do not act on their knowledge. Ibn al-Qayyim said in his book al-Fawaa'id , evil scholars are like, he gave a parable. They are like people sitting on the gates of Jannah calling people, come on in, come on in. With their tongues they are saying come on in, come on in, their actions are saying do not come in. The more they talk to people and tell people come in, the more their actions say, do not listen to us, because if we were indeed truthful, we would have been the first to apply it.

They appear as though they are guides, those 'Ulamaa as-Soo' appear, may Allah save us and give us refuge from that, they appear as though they are guides but they are bandits. Those who do not apply what they learn are like bandits. It is like you are in the car, you are asking someone for directions, he gives you a detour so he can rob you. That is how 'Ulamaa as-Soo' are.

Some of the worst parables in the Qur'an, the Qur'an gives us to learn examples of, some of the worst parables of those examples to learn from are pertaining to those who do not apply their knowledge.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ
الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ
هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثُ ۚ ذَلِكَ

مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

﴿١٧٦﴾ ﴿الأعراف﴾

Surat al-A'raaf. A scholar, an 'Aalim who acts different from that which he knows, he is one, Allah gave a parable that he is like a dog:

...فَمَثَلُهُ كَمَثَلِ الْكَلْبِ...

Allah says had We willed, We surely would have elevated him, he is like a dog but We would have elevated him, but he clung on to this Earth and followed his vain desires. He did not follow what he knows. The parable is the parable of a dog, if you drive him away, he lolls his tongue out; if you leave him, he lolls his tongue out. And whatever you do, whatever status he is on, he lolls his tongue out. Ibn al-Qayyim mentions when he talked about this, he mentions how the parable of a dog is to evil scholars and then mentions ten points under them. We do not really have time to go through them.

Allah gives this example, not of any dog, but a panting dog, a lolling dog, he pants all the time. That is the worst of all dogs. Resting, tired, thirsty with his thirst quenched, whatever status he is on, he is panting and lolling. If you tell the Shaykh speak the truth, he is panting and lolling. If you leave him, those evil scholars to not apply what he knows, what he knows he should apply, he is lolling. If you shun him, he is panting. If you just ignore him, he is panting, and if he speaks, he is panting. He did not use what he knows so Allah gives him a parable of a panting dog.

More than that:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ
بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

﴿الجمعة: ٥﴾

The likeliness of those who were entrusted with the Tawrah, and likewise the Qur'an, the verse does not say the Qur'an but likewise the Qur'an. But after that, after they were trusted with the Qur'an, they after that failed those obligations, they are like a donkey which carries huge burdens of books. Does he understand anything out of them? That is the example of the people who deny Allah's Ayaat. Here, Allah makes a parable to a donkey.

The first one was a knowledgeable person, parable to a dog. Here, it is a parable to a donkey, a donkey which does not carry:

...لَمْ يَحْمِلُوهَا...

They did not carry it. What that means is, they did not apply it. What usage does a donkey get out of the Asfaar? The word in Arabic is Asfaar, which is plural for Sifr, which are the big books or tablets that they used to write upon. If you put them on a donkey, what does a donkey get out of carrying those Asfaar? What does a donkey get out of it on its back but the weight? What does one who carries the Qur'an or Bukhari or Muslim or Mughni or Usool Ath-Thalaathah, or other books; he carries it, he knows it, carries it means he knows it but does not apply it, what does he get but burden of carrying it? You get nothing but the burden of the weight, just like the donkey.

...حُمِّلُوا التَّوْرَةَ...

Ibn Abbaas radhiallahu 'anhuma said, he was Hummiloo (حُمِّلُوا) meaning they were ordered to act upon it. They were given it, Hummiloo (حُمِّلُوا), in order to act upon it. Ibn Katheer Rahimahullah said, this parable is for those who do not know what is in the books. They are given the books to learn, they do not want to learn what is in the books. Those who know what is in the books, they memorise it, but they do not comprehend it, they do not act upon it. And it is also for those who know it and tamper and play around with it. They are worse than a donkey, because at least a donkey has no intelligence to comprehend. They have the intelligence but do not use that intelligence, so they are indeed worse than a donkey.

Ibn al-Qayyim in 'Ilaam al-Muwaqqi'een said, even though this was directed to the Jews, it also applies to the people who were given the Qur'an and do not act upon that which is in the Qur'an. Wallahi, it is a grizzly parable of a donkey, Allah comparing one to a donkey, to a dog, is something to warn you; so one applies that which he learns and seeks knowledge and applies knowledge. These are reminders for those who have a heart or give an ear while they are truly heedful:

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

﴿٣٧﴾

Allah tells Yahya:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ... ﴿مريم: ١٢﴾

Yahya, John, take the Scripture, hold on fast to the scripture Mujaahid and Zayd Ibn al-Aslam said Bi Quwwah (بِقُوَّةٍ) means take knowledge and apply it and act on your knowledge. As-Suyooti Rahimahullah said, one must act on the Hadith he hears in manners, or in worship, or in good deeds, or in any matter because that is the Zakah, that is the purification of knowledge; and that is one of the best means for it to stay in your minds.

Waqee'ah Rahimahullah said, if one wants to memorise a knowledge, then act upon it. Ibraheem Ibn Isma'eel said, the great Muhaddith, we used to seek memorisation of a Hadith by acting on it. That is how they memorised the Hadith. Do not be among those the Prophet sallallahu 'alayhi wa sallam complains on the Judgment Day, you do not want to be a defendant on one side and the Prophet sallallahu 'alayhi wa sallam as a plaintiff on the other side.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿الفرقان: ٣٠﴾

﴿٣٠﴾

And the Prophet Muhammad sallallahu 'alayhi wa sallam says about some people, oh Allah, them, those people, they deserted and they abandoned the Qur'an. Ibn al-Qayyim talks about this, he gives about five factors of how the Qur'an is abandoned. One of them that pertains to us, is deserting acting on the Qur'an. How can you act on it, if you do not know it, you got to know it and act on it. Number two he mentions, is that deserting judging by it in both matters of principle and secondary matters. So you got to act on it, otherwise you would not want the Prophet sallallahu 'alayhi wa sallam to be a plaintiff against you on the Judgment Day.

ACTING ON YOUR KNOWLEDGE IN DA'WAH

Our next talk next week Inshaa Allah Ta'aala is going to be Da'wah to Allah, Da'wah on matters you learn. The third principle is Da'wah to Allah, Da'wah to that which you learn. Let us now blend in to sort of, the second principle and third principle. When you know you got the knowledge, number one, you apply the knowledge, then you got to convey it. And you convey your knowledge, when you have knowledge, you apply it, you teach it. The best way to teach it, and that is how we are going to blend it, is by applying your knowledge. The action of one man is more affective and beneficial to a thousand men than the preaching of a thousand men to one man. Guiding people by acting on the knowledge that you know is

better than you saying it. Many think it only means that Da'wah is giving Khutub and Duroos and all that, yet acting on it is just as important.

IBN AL-JAWZI AND HIS SHUYOOKH

Ibn al-Jawzi in Sayyid al-Khaatir, page one sixty eight said, I had many Shuyookh, with different backgrounds and statuses of knowledge. I want you to refer to this when you go home if you have Sayyid al-Khaatir. The most beneficial of them to me in friendship, were those who acted on their knowledge, even though he said I met those who were more knowledgeable than them. I met 'Ulamaa in Hadith who have memorised great amounts of Hadith and great knowledge in the science of Hadith, but were tolerant on backbiting. And many times they would even justify backbiting under the pretence of Jarh and Ta'deel, and they would take, look he did not like that, they would take compensation on learning Hadith and teaching. You want to learn, you got to pay up a hundred, a hundred and fifty dollars. They used to give prompt answers to avoid breaking their prestige even though they were not sure of matters, they wanted to answer everything.

I met Abdul-Wahhaab al-Anmaati and he was on the path of the Salaf, you would never ever hear him backbiting, in public or private settings, nor did he accept, look at that, he said never accepted money, he liked the Shuyookh that did not accept money for teaching. When I used to recite some Hadith to him, he would continuously cry, he would cry and when I was a kid, it had its affect, it penetrated my heart when I was learning from him. He used to be like the Mashaa'ikh, like those you would only hear or read about in the books of the Salaf, like the Sahaabah. I met Abu Mansoor al-Jawaaliqi, very silent man, rigorous, and very, very deep into the knowledge and very thorough. It would happen that he would be asked about a matter that young kids in his Halaqah would think they know the answers, yet he would refuse and back away from answering it until he confirms his answer. He used to continuously fast and always be silent unless he is teaching, unless he is doing something righteous. I benefited from learning from these two, more than many of my other Shuyookh he is saying. Out of the hundreds of the Mashaa'ikh, you say you had many hundreds of Mashaa'ikh, he chose these two. And actually many do not know them because they are not popular, he chose these two because they applied, they had an affect on him in his personal life because he seen how they applied it.

I also learned that guiding people by your action is better than guiding them by his saying, this is the conclusion he came out with it. I see Shuyookh who in their private times had jokes and leisure time spent, that took them out of the hearts of many and shattered what they knew of knowledge. Wallahi golden words, Wallahi they are golden words. He goes on to say, not many benefited from them in their lives and they were forgotten after their death. It is rare anyone would ever open their books after their death. Then he goes on to say, Allah, Allah, Allah in applying your knowledge, he is truly poor and unfortunate who goes on in life not applying what he learned. Allah, Allah, Allah in applying your knowledge.

He missed the pleasure of this life by not applying, because it is a pleasure in this life we mentioned, and he missed the reward of the life after, he meets Allah bankrupt with plenty of proof against him.

That was the words of Ibn al-Jawzi in Sayyid al-Khaatir, page one sixty eight, refer to it, it basically sums up all our Halaqah today:

لقيت مشايخ، أحوالهم مختلفة، في مقادير في العلم. و كان أنفعهم لي
في صحبتته العامل منهم بعلمه، و إن كان غيره أعلم منه. و لقيت
جماعة من علماء الحديث يحفظون و يعرفون و لكنهم كانوا يتسامحون
بغيبه يخرجونها مخرج جرح و تعديل، و يأخذون على قراءة الحديث
أجرة، و يسرعون بالجواب لئلا ينكسر الجاه و إن وقع خطأ. و لقيت
عبد الوهاب الأنماطي ، فكان على قانون السلف لم يسمع في مجلسه
غيبه ، و لا كان يطلب أجراً على سماع الحديث، و كنت إذا قرأت عليه
أحاديث الرقاق بكى و اتصل بكأوه . فكان . و أنا صغير السن حينئذ .
يعمل بكأوه في قلبي، و يبني قواعد. و كان على سمت المشايخ الذين
سمعنا أوصافهم في النقل . و لقيت الشيخ أبا منصور الجواليقي، فكان
كثير الصمت، شديد التحري فيما يقول، متقناً محققاً. و ربما سئل
المسألة الظاهرة التي يبادر بجوابها بعض غلمانه، فيتوقف فيها حتى
يتيقن. و كان كثير الصوم و الصمت . فانتفعت برؤية هذين الرجلين
أكثر من انتفاعي بغيرهما. ففهمت من هذه الحالة أن الدليل بالفعل
أرشد من الدليل بالقول . و رأيت مشايخ كانت لهم خلوات في انبساط و

مزاح ، فراحوا عن القلوب و بدد تفريطهم ما جمعوا من العلم . فقل
الانتفاع بهم في حياتهم ، و نسوا بعد مماتهم ، فلا يكاد أحد أن يلتفت
إلى مصنفاتهم. فالله الله في العلم بالعمل، فإنه الأصل الأكبر . و
المسكين كل المسكين من ضاع عمره في علم لم يعمل به، ففاته لذات
الدنيا و خيرات الآخرة فقدم مفلساً على قوة الحجة عليه

You have three hurdles before you. You have knowledge that you need to attain, you have the hurdle, the wave of applying it, you have the hurdle or wave of being sincere in your knowledge. Al-Fudhayl Ibn al-Ayyadh Rahimahullah said in Iqtidhaa' Al-'Ilm Al-'Aml, he said a person who has knowledge remains ignorant in what he knows until he acts upon it. If he acts upon what he knows, then he is considered an 'Aalim. Some of the Salaf used to travel to 'Ulamaa not to learn from their knowledge but rather see how they applied their knowledge and see the affect of the knowledge upon them.

DO NOT GET CONCEITED WITH HUMANS OR WITH ALLAH

No matter how much you apply of your knowledge, do not ever self conceited. Do not get conceited with humans and do not get conceited with Allah, do not let that false pride get to you, do not have an exaggerated sense of self importance, do not automatically think you are granted Firdaws, just for a couple of words or things you did or a couple of acts that you applied your knowledge in. You know Salah, in Siffat as-Safwah for Ibn al-Jawzi, I mentioned him the Ultimate Pleasure of a Believer, Qiyaam, he was the man who wild animals used to free from him when he was praying at night, he would do his Qiyaam in the forest, he had such fear in Allah, Allah the Almighty placed fear of him in the hearts of wild animals in the dark nights and in the deep, dark forest. Wild animals would flee from him and here, did he get conceited? Did he say I pray all night and look at me and who I am? The man who used to pray all night and then run back to where the army is so they will not figure that he was praying all night, he pretended like he was sleeping all night long. Did he get conceited that he was blessed with a miracle from Allah that wild animals used to run away from him at his sight when he was praying? When he finished his Salah he would say:

يَا رَبِّي أَجْزَيْي مِنَ النَّارِ أَوْ مِثْلِي يَسْأَلُ الْجَنَّةُ

He felt as though he was not worthy of asking Allah Jannah. He said oh Allah, save me from Hell, is someone like me worthy of asking Allah Jannah, just save me from Hell. No matter what you do of application, of your deeds, never get swell headed with Allah. Ibn al-Jawzi in Sayyid al-Khaatir said, I seen some who worshipped Allah and then after a time frame, they paused, and then they would boast saying I worshipped Allah so much that no one worshipped like me but now I am weak. Umar al-Farooq, granted a place in Heaven, terrorised the Shaytaan, Qur'an comes in accordance to what he says many times, a man the Prophet sallallahu 'alayhi wa sallam dreamed of, a man who gave justice to a sheep, to a Jew, to a Christian under his rule, to a Muslim, Umar says I wish I get resurrected with nothing for me and nothing against me.

Sufyaan ath-Thawri, the man of Hadith, Ali Ibn Fudhayl said I walked around the Ka'bah seven times and Sufyaan ath-Thawri was in Sujood, the span of his Sujood, one Sajdah, is walking around the Ka'bah seven times. Ibn al-Mubaarak said, I wrote about one thousand, one hundred Shuyookh, Sufyaan was the best with no comparison. Ameer al-Mu'mineen, his name is Ameer al-Mu'mineen in Hadith. Yahya Ibn Ma'een said he is Ameer al-Mu'mineen in Hadith, Yahya Ibn Ma'een is equivalent nearly to Imaam Ahmad Ibn Hanbal; he said Sufyaan ath-Thawri Ameer al-Mu'mineen bil-Hadith. Did he get swell headed? Did he get conceited? On his death bed, he asks Hammad Ibn Salamah who was visiting him on his death bed, he says to Hammad, you think someone like me will be rescued from Hell? You think someone like me will be rescued from Hell? Do not ever get conceited or swell headed, no matter what acts you do.